1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17



564 275 in Hyderabad. Payment is generally in cash, and only in exceptional cases may a credit account be maintained.

564 326 335 THE PANCH BRAMHA GROUP

In an earlier chapter mention has already been made of the group of artisan castes who designate themselves as Panch Bramha and maintain a certain degree of exclusiveness from the other Hindu castes. Out of these, two groups, namely, the Wadla (carpenter) and the Kammari (blacksmith), enter into relations of permanent affiliation to the agriculturists. Under this system, they have to supply new agricultural implements periodically, and look after their maintenance and repairs. In return for these services they get a share of the crops which they have to collect from the fields when harvesting is in progress. In addition to this, they practise their own occupation independently. All their services to non-agriculturists, as well as their services of a non-agricultural nature, must be paid for. The carpenter makes the wooden marriage-post required for several of the rites of Hindu weddings. For this he is paid a small fee prescribed by tradition. The blacksmith repairs and periodically supplies new iron agricultural implements, but in this case the agriculturist concerned has to supply the iron, charcoal and a labourer to work the 564 328 532 bellows. The other three groups, that is the goldsmiths, workers in bell metal and carvers of images, specialize in fields which have little or almost nothing to do with agriculture; and as such they carry on their crafts independently.

564 296 305 THE SAKALI AND THE MANGALI

The barber and the washerman have no direct contribution to make to the agricultural pursuits of the landowners, but their services are required so often by the agriculturist, especially in their socio-religious ceremonies and rituals connected with birth, marriage and death, that the agriculturists find it more convenient to have families from these castes permanently affiliated to their households. For their normal services all the year round, that is for shaving and hair-cutting, or for washing clothes, they collect their share after each harvest. Other services, especialiy those connected with socio-religious activities, are generally provided for in the rituals themselves, for at several points in their progress these castes have to be given something, either in cash

or in kind. In the course of a long ceremony, two or three times they may get money, twice or thrice some grain or a few brass or bell-metal utensils, and ultimately a set of new clothes. Like the other castes, the barber and the washerman also work independently outside the system of these traditional arrangements.

OTHER CASTES

Before describing the system of family affiliation between the Madiga untouchables and the agriculturists, brief mention should be made of the other castes in the village.

There is only one family of Katike (Hindu butchers) in the village. In point of social status this family ranks equal to the Kapu group. The head of the family slaughters goats and sheep and sells meat to the villagers. The Muslims slaughter their goats and sheep separately or buy their requirement of beef from the market in the city. Shamirpet is largely a Hindu village, and partly out of regard for the sentiments of the majority community, and partly to avoid trouble, the Muslims do not slaughter cows in the village.

The solitary family of the Darzi (tailor) with an old sewing machine is obviously a new addition to the population of the village. Even by modest city standards the abilities of this tailor in his craft must be regarded as rather crude. Yet he has a fairly good business in the village. Except for the well-to-do people, and a few others who maintain regular contact with the city, all others either buy cheap ready-made clothes, or they get their tailoring done by this man in the village, who also attracts considerable custom from nearby villages.

The families of Vaddars (stone-workers) always have sufficient work, either in Shamirpet itself or in some of the neighbouring villages. Those who can afford a house of a superior type have it built of stone. Use of bricks is very rare in this part of the country and thus practically all substantial houses in the village are of stone. The rocky surroundings of the village provide an ample supply, and the Vaddars, adept in the traditional technique of breaking and shaping stone, turn it into a useful building material. Because of their crude technique the work of the Vaddars is very hard indeed and entails considerable physical exertion. Payment for this work is generally on the basis of piece wages. In the busy agricultural season the Vaddars accept other work also [illegible] wages.